

# The American Friend

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# Vehicles of the Spirit

By Eleanor Slater

WHETHER the word came from Germany, China, or the coal fields of West Virginia, a new urgency sounded through the January sessions of the American Friends Service Committee in Philadelphia on January twenty-sixth and twenty-seventh. "Remember—camps, camps, camps, camps!" was the final plea that came to Rufus Jones, George Walton, and Robert Yarnall, as their train pulled out of the station to take them out of Germany. "We want moral support," was the request of Czecho-Slovakian Friends, faced with the crushing weight of totalitarian propaganda, as reported by Richard Wood on the basis of a recent trip. "You can't sell apples to a coal-moving machine," was Stanley Hamilton's vivid diagnosis of the economic dilemma of increasingly mechanized coal fields, as viewed from his post in eastern Ohio. When asked why there are so many crippled children in West Virginia to receive the services of the Friends Health Center in Logan, Winnifred Wencke replied quietly, "Malnutrition and lack of care," and the picture she painted was all the more graphic for its matter-of-factness. Each project that was described would make a story in itself—the work of the foreign centers, of the Social-Industrial Section, of the Fellowship Council, of the Peace Section, with its recent and well-attended conference, of the Committee on Spain, of the Refugee Committee. Some of these must wait for a later issue for a fuller account. But one would like to capture now, before it has passed from the mind, some of the spirit abroad in these meetings, lying below the surface of the reports. For it was in some ways a rather remarkable spirit.

Sitting in that Philadelphia meeting-house, one heard of English Friends in Spain crawling under a truck to keep from being hit by machine-gun fire. One saw James Vail stand up to say his farewell, before leaving on February fourth for Germany, as one of the recently named Quaker Commissioners. One listened to the reading of a message of confidence to be sent to C. Walter Borton, now on his way to join Harry Silcock and Herbert Hodgkin in the starting of a center in Shanghai. The international scene thrust itself vividly into that American room, but not with a note of fear—though facts were faced—but in a spirit of quiet dedication to such tasks of reconciliation as were particularly appropriate to the emissaries of the Religious Society of Friends. For though men spoke of flour shipped to Spain, of meetings

with German political officials to discuss relief, the material fact, the physical aid, was the vehicle of something else.

This was especially true of the reports of Rufus Jones, Robert Yarnall, and George Walton of their mission to Germany. These men prepared a statement to present to German officials at the outset of each interview. This statement was read aloud to the Service Committee, and as one listened, one felt that here, for perhaps the first time, the Nazi philosophy had been directly challenged, quietly but steadily, by an opposing philosophy of non-violent good-will—that to the Nazi leaders themselves. Each speaker attested that there were visible results in the dispelling of opposition and distrust. Perhaps one could do no better, in reporting that mission, than to print the statement in full:

## STATEMENT MADE BY FRIENDS TO GERMAN OFFICIALS

"We have come to Germany at this present time to see whether there might be any service which American Quakers could render, and to use every opportunity open to us to understand the present situation. Those whom we are to meet and with whom we are to consult should clearly understand that we have had close and friendly relations with the German people throughout the entire post-war period. We represent no governments, no international organizations, no parties, no sects, and we have no interest in propaganda in any form. We have always been unhappy over the conditions of the Peace Treaty and in spirit opposed to those conditions.

"We came to Germany in the time of the blockade; organized and directed the feeding of German children, reaching at the peak no less than a million two hundred thousand children per day. We were the first to arrive in Vienna after the war where we brought in eight hundred cows and supplied the children in the hospitals with milk and brought in coal for the fires in hospitals. After the different revolutions in Austria we gave to the families of those who suffered most in these collisions, always having permission from the existing government to do so. And at the time of the "Anschluss" we were distributing food to a number of Nazi families.

"In all this work we have kept entirely free of party lines or party spirit. We have not used any propaganda, or aimed to make converts to our own views. We have simply, quietly and in a friendly

spirit endeavored to make life possible for those who were suffering. We do not ask who is to blame for the trouble which may exist or what has produced the sad situation. Our task is to support and save life and to suffer with those who are suffering.

"We have come now in the same spirit as in the past and we believe that all Germans who remember the past and who are familiar with our ways and methods and spirit will know that we do not come to judge or to criticize or to push ourselves in, but to inquire in the most friendly manner whether there is anything we can do to promote life and human welfare and to relieve suffering."

"We found mirth in Germany, we found tragedy in Germany, and we found love," said George Walton, in summing up the experience. The mirth was amply illustrated by a series of anecdotes that showed the comradeship of the three commissioners. "We even took each other's medicine," he said. But the tragedy was more evident—the disaster of the Day of Broken Glass, the herding of more and more Jewish "effectives" into concentration camps, the threat of real hunger in certain areas. It is to ferret out these particular areas, and perhaps to lessen a little the chances of further pogroms that the recommendation has been accepted to send over three commissioners to travel about through the Reich, overseeing relief and assisting in plans for emigration. They will be concerned especially with the very large group of non-aryan Christians who suffer particularly because of their isolated situation. Most Americans do not appreciate the magnitude of this problem. James Vail is to work chiefly in Germany, with headquarters in Berlin, and goes for a period of three months. Harvey and Julianna Perry will have their headquarters in Vienna, and go for a longer period. Robert and Martha Balderston will take care of a third area centering their activities in Frankfurt. As they work, others will be working in Philadelphia, on an upper floor of the Commonwealth Building, at these poignant human adjustments that must attend the emigration of refugees, both for their own welfare and for the good of the American communities in which they may be placed. What further services may be developed in the way of camps only time will tell.

The man capable of a great love is never understood by those who are incapable of loving greatly.



# THE AMERICAN FRIEND

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## To the Peoples of all Lands

THE International Missionary Council, meeting at Tambaram in India, sends greetings to the peoples of all lands.

We are 470 delegates gathered from 64 nations and from many races of the earth to consider how we may better make known to the world the love of the eternal God as He has revealed Himself in Jesus Christ.

The reports that have been brought to us from every quarter of the globe have made us realize that the ancient pestilences which destroy mankind are abroad with a virulence unparalleled. In every country the fact of war or the fear of it casts its paralysing shadow over human hope. Race hatred, the ugly parent of persecution, has been set up as a national idol in many a market place and increasingly becomes a household god. Everywhere the greed of money continues to separate those who have from those who have not, filling the latter with angry plans of revolution and the former with the nervousness of power.

Again and again a sense of penitence has come over us as we have realized that these consuming evils are all of them man-made. They bear upon them the marks of human manufacturer as clearly as the motor car or the aeroplane. Neither flood nor earthquake nor dark mysterious force outside of our control produces wars or economic tensions. We know that we live involved within a chaos which we ourselves have made.

Again and again we have been forced to note that the evils that we face are not the work of bad men only, but of good as well. The gravest of our disasters have been brought upon us not by men desiring to make trouble for mankind but by those who thought they did their best in the circumstances surrounding them. We do not know the man wise enough to have saved the world from its present sufferings—and we do not know the man wise enough to deliver us now.

But it is just at this point that we are forced back upon our Faith and rescued from pessimism to a glorious hope. We know that there is One who, unlike ourselves, is not defeated and who cannot know

*The Christian world has eagerly awaited reports from the World Missionary Conference held near Madras, India, in December. This message was issued by the Conference. We read that among the resolutions passed was one agreed to on Christmas morning in which the delegates pledged themselves "to every effort looking to the elimination of the causes of war, in order that the peoples of the earth may enjoy the blessings of peace, security and freedom."*

defeat. In the wonder of Christ's revelation we see God not as a remote and careless deity sufficient to Himself, but as a Father with a love for mankind, his children, as indescribable as it is fathomless. We who have looked at Christ, His Messenger, His Son, torn with suffering on a cross on which only His love for man has placed Him, have a tragic but transfiguring insight into the richness and reality of God's passion for His own. It is this insight which has taken the

Christians to glad martyrdoms through the centuries and sent them to the ends of the earth to spread the great Good News. And in humility we record our gratitude that even in this present time evidences multiply that men and women still go forth as faithful and untiring ambassadors of Christ.

It is clear that only God can save the peoples, and that the God and Father of our Lord Jesus Christ not only can but will. It must become clearer to us all, however, that the instruments He demands are not men and women of ideals as such, but those who constantly in prayer and worship verify those same ideals before His august will—verify and improve and never cease to re-verify them. It is not the merely moral person whom God requires in the present crisis or in any other, but the person who keeps his morality alive and growing through the constant refreshing of His creative touch. We can none of us become faultless agents of His grace, but the only hope before the world lies in those who at least attempt to know Him and to follow in His way.

National gods of any kind, gods of race or class—these are not large enough to save us. The recognition of God in Christ by no means robs a man of his nation or his family or his culture. When Christ is taken seriously by a nation or an ancient culture, He destroys no whit of good within it but lifts it rather to its own highest destiny. He does destroy exclusiveness, but in its place he causes a new quality to grow—good will—a good will which is wider than national or cultural loyalties and corresponds to the largeness of God's love.

In our midst we have seen anew that devotion to



the things of Christ will work a miracle among men and women. We have prayed, and as we prayed the barriers of nationality and race and class have melted. Knit by the Holy Spirit the one to the other and all to God, we have known the meaning of fellowship. We feel this to be a promise of what may be in all the earth.

We call upon our fellow-Christians throughout the world to join us in a new dedication. Surely God is summoning us in these times to let go our self-sufficiency, to frequent His altars, to learn of Him, and to make His ways known in all the relationships of life.

To make Him known in the State involves labour for the establishment of justice among all the people. In the world of commerce it involves the ending of unregulated competition for private gain and the beginning of emulation for the public good. Everywhere it involves self-sacrificial service. God grant to His Church to take the story of His love to all mankind, till that love surround the earth binding the nations, the races, and the classes into a community of sympathy for one another undergirded by a deathless faith in Christ.

## The Sound of Marching

By Lindley D. Clark

*And it shall be, when thou hearest the sound of marching in the tops of the mulberry trees, that then thou shalt bestir thyself—II Sam. 5: 24.*

FOUR or five years ago an editorial in the Federal Council *Bulletin*, reviewing the evidence of increasing unity, said:

"Clearly, a new spirit of union has begun to express itself in American Protestantism in the present generation. There is a goodly fellowship of those who refuse to be tied to the past and who know that the Spirit of God can still work in the Church of the Twentieth Century to achieve unity as truly as in the Sixteenth Century to achieve liberty."

The current issue (January, 1939) of the same publication notes with "great satisfaction" the recent addition of the Syrian Antiochian Orthodox Church in North America, "one of the important communions of the Eastern Orthodox group," to the fellowship of the Federal Council of Churches, so that "we are now to think in terms of *Christian* fellowship, rather than of Protestant fellowship alone." It is easy to think of this event as in connection with the presence of the "Orthodox Patriarchate of Antioch" and the "Catholicos of the Apostolic Throne of the East, delegate of the Orthodox Syrian Church of the East," at Edinburgh in 1937.

### SO THE FIELD OF FELLOWSHIP WIDENS

Of like significance was the earnest expression of desire for fellowship and to be "counted in" on the part of representatives of the Eastern Orthodox and Old Catholics (non-papal) attending the Electoral Conference held at Washington in 1938 to select delegates to the Provisional Conference at Utrecht, meeting to draft a constitution for the World Council of Churches. So the field of fellowship widens, with a trend toward fewer modifying terms, less definition, and greater inclusiveness.

Of course the editor first quoted knew of the planned ecumenical conferences of 1937, but it would call for a large degree of prevision to anticipate the list of occurrences of the past two or three years. An impressive summary of achievements brought to review at the thirtieth anniversary meeting of the Federal Council last December is followed by an expression of desire for "deeper unity." "The experience of cooperation has stirred the desire for a unity and fellowship which go beyond cooperation." A "new exploration of the possibilities of a union which will transcend anything that is possible within the framework of separate denominationalism" is the task of the hour, remembering, however, that "it still remains true that the most effective of all ways of getting together is to work and pray together."

### CHANGING CONCEPTION OF THE CHURCH

What the Federal Council proposes is but a restatement of the worldwide concern that the Church, the Body of Christ, may come to a realization of its actual unity as a fellowship in Jesus Christ of all who have come into the way of life through Him. We are told by those whose appraisal we can trust that a sweeping change has taken place among Protestant scholars within the past half-century in the idea of the nature of the Church. Instead of thinking of it as a voluntary association of men and women who have accepted Christ, uniting into local groups and convenient federations expressive of individualistic preferences and attitudes, this type of political concept is giving way to one that recognizes that the spiritual transformation of life that takes place in the believer brings him by that very fact and with no further requirement into the Church Universal—a living organism whose life is from above and not by the will of man. External may be employed as seal and affirmation or reinforcement of the relationship, and some visible action is doubtless necessary for the expression and implementing of the inner life; but just as the new life of the individual is a gift of grace, so the life of each group is a like gift, demonstrating in its measure and degree the nature of the one true Church which is of God's creating. As said by the Archbishop of York in his opening sermon at Edinburgh:

"The unity of the Church of God is a perpetual fact; our task is not to create it but to exhibit it. Where Christ is in men's hearts, there is the Church; where His Spirit is active, there is His Body. The Church is not an association of men, each of whom has chosen Christ as his Lord; it is a fellowship of men, each of whom Christ has united with Himself. . . . We could not seek union if we did not already possess unity."

### EVIDENCE THAT UNION IS ON THE MARCH

That this conception, both of a unifying, all-embracing Body of Christ and of the need for an effective outward expression, is on the march is evidenced not only by the world-wide movements and the crumbling of age-old walls of partition noted above, but as well by the constant recurrence of events, such, for instance, as are set out in the calendar of "Coming Events" in the issue of the *Federation Bulletin* last quoted, among them being meetings of "Home Missions Councils," "Provisional Committee, World Council of Churches," "International Council of Religious Education," "World Alliance of Presbyterian and Reformed Churches," "Uniting Conference of American Methodism,"



etc.; while the latest number of *Christendom* carries as "Appendix" a "Proposed Concordat between the Presbyterian Church in the U. S. A. and the Protestant Episcopal Church in the U. S. A.," declaring that the two churches, "believing that the visible unity of Christ's Church is the will of God, hereby solemnly declare their purpose to achieve organic union."

#### THE WORKING OF THE LEAVEN

The Report of the Edinburgh Conference says for that widely representative body:

"We are at one in confessing belief in the Holy Catholic Church. We acknowledge that through Jesus Christ. . . . God's almighty will constituted the Church on earth. . . . It is the household of God, the family in which the fatherhood of God and the brotherhood of man is to be realized in the children of His adoption."

There is neither need nor desire to question the genuineness and sincerity of this pronouncement, coming from the source and in the atmosphere of its formulation by the representatives of 122 religious denominations as it did; but we may ourselves need to share the warning note uttered by our Irish Friend, Prof. Joseph T. Wigham, on the floor of the Conference. Speaking on existing obstacles to church unity, he said:

"In my view, the most important obstacle is still lack of mutual understanding, regard, respect, love, and recognition of other Christians as being Christians. . . . I feel it is no good our moving forward as a small body of representatives, if those whom we represent are living in a mood that presents an almost complete obstacle. . . . Until we can get across to those whom we represent something of this spirit which is so visible here, we have not got over the first of the great obstacles to union."

It is not enough that there be a group of far-sighted leaders, moved by their profound conviction of the necessity of a Christian integer, united and at peace within itself, to carry to a divided, suspicious and warring world the word and pattern of peace and good will. "An ecumenism which is the concern of a small *elite* is not the kind of unity which our Lord meant in His prayer, 'that they may all be one'." And the depth and sweep of unity can find its expression and do its work only as the massed units of the church membership are activated by the spirit of the leaders, such as Peter Ainslie and Bishop Brent, who are now of the "cloud of witnesses"; and John R. Mott, William Adams Brown, and President Mackay of Princeton Theological Seminary, to mention only a few of those still in the van in America.

#### THINKING AND DISCUSSING CHRISTIAN UNITY

What is being done, and what are the methods to be used in the "getting across" that Prof. Wigham urges? A series of minature or follow-up conferences was held at many points last year, studying and discussing the findings and programs of the Oxford and Edinburgh Conferences, seeking to bring them home "as a dynamic in the local community." On my table as I write I see titles of articles in church papers—"Northern Baptists and the Ecumenical Spirit," "A Baptist Looks at Church Union," "Congregationalism and Catholicity"—these in non-denominational publications; while in the Philadelphia *Friend* a year ago was an article on "Friends and Christian Unity," and just at hand is "Friends and the Ecumenical Question"; and in *THE AMERICAN FRIEND* last October we tried "Thinking about Ecumenicity." It is not to be assumed that these scattered notes represent all that is going on in the way of thought or discussion; but there is undoubted room for growth in both breadth and depth of consideration by all within the scope of membership in the churches, that as individuals and as groups we may become more and more consciously and effectively local expressions and implementations of the Church. Having heard the sound of marching in the tops of the trees, it becomes us to bestir ourselves in

the plains and valleys of our abode. As stated by a leader of the "Youth Group" at the closing session of the Edinburgh Conference:

"It is important to understand that true ecumenical activity need not necessarily be undertaken in international or even interconfessional meetings. True ecumenical work, a real striving for ecumenicity, can and must be undertaken in the heart of each individual confession or church."

And might he not have stressed, "In the heart of each individual?"

#### WHEN FRIENDS WERE AN EMBARRASSMENT

The term, "The Society of Friends," appears eleven times in the index of the report of the Edinburgh Conference, where we were a subject of special consideration at times, just as we are called upon to study our relationship to the entire movement and its succeeding developments. As a starting point, it may be said that Friends are *now* a recognized part of the world-wide ecumenical fellowship. We were represented at the first World Conference on Faith and Order at Lausanne in 1927, when the Conference was seeking to find standards by which to test fitness for admission to the ecumenical group, as to which it was said that the Friends, by their attitudes and manifest quality of life, nourished by no external sacrament, were an embarrassment to those who felt impelled to insist on the outward observances as essential. But this embarrassment was not of such a nature as to bar Friends from a share in the preparatory work for the Conference of 1937, nor to hinder their selection for active service in it, even though among the questions circulated for interim consideration was one that read: "Would there be any place in the United Church for a nonsacramental Christianity such as is represented by the Society of Friends?" And three Friends, Carl Heath of London Yearly Meeting, Elbert Russell of the Five Years Meeting, and Alfred Garrett of Philadelphia are members of a "Continuation Committee" appointed at Edinburgh "to be a body which could take charge of the future work of the Movement."

#### SEEKING TO MAKE ROOM FOR FRIENDS

Not without significance is the path by which Carl Heath, untitled in the Report, and our smooth-shaven Dr. Garrett and Dr. Russell have come to be named for foregathering in their every-day, man-of-the-street garb with Reverends, Right Reverends, Very Reverends, Most Reverends, Bishops, Archbishops, Arch Priests and Archdeacons, some officially arrayed in Solomonian splendor and with beards like Aaron's, down which ran the precious oil; ministrants of two to seven sacraments of deep and solemn significance, so what of these non-sacramental and non-ordained?

Reference has already been made to Lausanne, and the interim question as to the possible place of Friends in a United Church. Some Friends felt quite doubtful at the time as to the outcome, and a rumor had some circulation that "if we insist on making room for the Friends we shall lose the Orthodox." The section of the Conference which wrestled with the problem was quite naturally that dealing with the Ministry and Sacraments. In undertaking to formulate an answer to the interim question two were considered:

(1) In a reunited Church, place ought to be found for a society like that of the Friends, who do not in their religious life feel the need of sacraments, but who earnestly seek to regard all life as sacramental.

(2) While entertaining the greatest respect and affection for the Society of Friends, we are unable to contemplate entering upon the union of the Churches except on the basis of adhering to the teaching of our Lord and His disciples, as we understand it, on the sacraments of Baptism and the Eucharist. But hoping as we do that God will give greater wisdom to His Church, we wait for His Spirit to show to that Church His will concerning the place of the



Friends in it. Meanwhile we rejoice in the share which the Society of Friends is taking in our efforts to find a way towards reunion."

### HOW THE SPIRIT OF LOVE OPENS THE WAY

The second answer was adopted "by a small majority," some members rejecting both. A revised draft, submitted after discussion before the whole Conference, declared that "we greatly hope that in the United Church the members of the Society of Friends may be included," but they were still unable to see what place they would occupy among those who "generally acknowledge ministry and sacraments" as a basis for the Church; but "we trust that the Holy Spirit will show to us and to them His will."

It was apparently while the first draft was being considered that an English Congregationalist appealed for "a warmer and more positive note of welcome" for Friends:

"Consider the effect on our Report if it should tell the world that we have ruled out of the United Church a body of Christians such as the Friends with their special witness. . . . We believe that the witness of the Friends and the Orthodox is complementary; we must have both."

And when the revised draft was before the Conference, an English Friend, Eric Hayman, asked for changes in it, so that it should not refer to "the members of the Society of Friends."

"You cannot appreciate the position of the Society of Friends if it is separated into a series of individuals; the corporate life has a very vital meaning for us."

A second request was to omit from the sentence last quoted from the draft, the words, "and to them," saying that "we venture to feel that we are included in the word 'us'."

The Report as finally adopted merely noted that the divergence in sacramental practice of the Society of Friends and the Salvation Army on the one hand, from that of the other churches in general, "admittedly presents serious difficulties, but we trust that even here the Holy Spirit will show us His will." As one compares these progressive statements he may well believe that the Spirit of love and illumination was opening the way step by step, and that

all doubt that Friends will find a permanent place in the world fellowship may be dismissed so far as the Conference is concerned. Have we our answer ready?

### WHAT COURSE WILL FRIENDS TAKE?

The Five Years Meeting was represented at Lausanne by Alfred Garrett of Philadelphia Yearly Meeting, present also at Edinburgh as a delegate from his own Yearly Meeting. Delegates named by the Five Years Meeting for Edinburgh from among its members gave American Friends a more inclusive representation than at Lausanne, Elbert Russell and Alvin Coate both being present; and, as already stated, Alfred Garrett and Elbert Russell are members of the Continuation Committee, the latter having also been in attendance at Utrecht last May. The Five Years Meeting appointed its delegates and alternates to Edinburgh on reference of the matter to its Business Committee, with no very extensive discussion by the body as a whole; and the Five Years Meeting is, after all, not a legislative body, and probably could not act in any conclusive way without general Yearly Meeting support. London would seem to be committed to affiliation; but the recent article in the *Philadelphia Friend* intimates that the question seems debatable from the standpoint of some, and in some quarters apparently objectionable, the writer deploring any possibility of Friends cutting themselves off from the movement. The steps taken by Friends toward what might be called a denominational sort of ecumenicity, as in the World Conference of 1937, and the continuing Committee for Consultation, etc., are indicative of an increasing consideration and understanding of the problems confronting us, each and all, who claim the name of Friend. "The Society of Friends" is a recognized part of the world fellowship of Christian (non-Roman) Churches. Can we adjectived and modified Friends address ourselves toward ecumenicity in its various ranges in a spirit of earnestness and patient desire to know the will of the Holy Spirit like that which showed such fruitfulness at Edinburgh? There are sounds of marching!

Sandy Spring, Maryland.

# What Say We to Aggression?

## Findings of Important Peace Conference

PERHAPS a more accurate caption would be, what *do* we in the threat and face of aggression. The two-day conference held at Philadelphia, January 24 and 25, under the leadership of the Peace Section of the Service Committee, was not just another conference. It was an earnest group search for the pacifist way of life. While programs and methods received some attention, the discussions probed deeply to test the validity of our testimony to meet today's tensions.

Friends, and some others, from many Yearly Meetings participated in the conference; and we mean *participate*. There were no formal addresses. Introducers presented the various phases of the subject, after which discussion was general and free.

Instead of reporting the discussion, person by person, we shall name the respective topics and reproduce the "sense of the meeting" as recorded by us. In

fact the findings we offer are in substance the minutes of the conference.

### I.

#### WHAT IS THE PACIFIST ALTERNATIVE TO REARMAMENT AS AN ANSWER TO FASCISM AND AGGRESSION?

Florence Potts, presiding, presented E. Raymond Wilson who gave a comprehensive exposition of the topic and guided the discussion which followed.

In seeking a valid alternative to aggression, we realize that religious pacifism has not sufficiently taken into account the social, economic and political forces behind fascism. Being ourselves in a relatively favored country, we must face our degree of responsibility for the situation which produced fascism and also for helping to remove the conditions which aggravate it.

While not underestimating the force of

the appeal for rearmament, the pacifist holds that there is a completely different road which governments should take today. That road leads to the eventual establishment of a world commonwealth based on the fatherhood of God and the brotherhood of man.

This would involve the establishment of world organizations along the lines of the World Court, the International Labor Organization and a League of Nations based on mutual trust and understanding which would rely on preserving law and order by sincere attempts to resolve the causes of aggression and treaty breaking rather than on punitive provisions to maintain the status quo or to bring about changes. Treaties should be subject to periodic review.

As an important alternative to rearmament we urge the method of conference, despite past failures in this direction. While we would favor the hold-



ing of a world economic conference, we feel that a series of regional conferences might be helpful.

Though recognizing their limitations, the Hull trade agreements should be encouraged as widening the area of international cooperation. We believe they should be extended to fascist countries. A test of our pacifism will be found in whether we find satisfaction in the fact that the so-called aggressor nations are extending their markets in South America and elsewhere, thus relieving their economic tensions and making war less liable.

We reject, as a pacifist alternative to aggression, the method of popular boycott as inevitably tending to stir up hatred and to stimulate public sentiment for rearmament. In reality it is a method of war, it is not effective for the purpose desired, and may result in actual war.

Although highly important, efforts at economic adjustment are not in themselves enough and we would encourage our government, probably through the State Department, to undertake a definite policy of furthering understanding and good will among the nations.

If we are to be effective in withstanding the menace of further aggression and war, we must put our fundamental reliance on a spiritual basis. We shall never have peace so long as people put their ultimate faith in force and all that it implies. This is the way of moral and spiritual demoralization.

As for ourselves, we are reasonably well prepared intellectually to meet the issue—we know "the doctrine." What we really need is the spiritual will to peace.

## II.

### WHAT CAN YOUNG FRIENDS DO IN A WORLD MOVING TOWARD WAR?

In the introduction of the topic, Florence Potts discussed the course that may be taken by our young people before war comes, and Sidney Cadwallader, after the outbreak of hostilities.

As we consider the course which young Friends may well take in the event of war, we realize that chief emphasis should be placed on the constructive service which they may be rendering as a normal expression of the way of love. Nevertheless, it is wise to canvass now the possibilities that are involved while we are free to meet and discuss them. We have therefore considered the steps which may be taken, both before and after war may come—if it does come.

It is important in the first place to be assured that our pacifism is based on sound religious conviction and not merely on humanitarian and economic grounds. We must know deeply why we oppose war and be able to state our position intelligently and forcefully. This calls

for a continuous and vigorous program of education for which local meetings should assume large responsibility. If young Friends are not informed and grounded at home in the central peace principle, they will hardly be able to stand the test in the hour of crisis. As a matter of fact, many older Friends are scarcely in less need of help in thinking their way through on this crucial issue.

As we have reviewed the advisability of pre-war statements of conviction, it is our thought that formal pledges of intention are not as important as personal and group discipline of life. We do feel, however, that young Friends may well register with local meetings their purpose not to participate in war.

We realize that conscientious objectors are highly individualistic and cannot be put into a common mould. Each must make his own decisions. The most that can be done is to help our young people to discover consistent courses of action. Guidance rather than direction is desired. To that end we are in rather full agreement on some points of procedure.

In case of war, it seems the wiser course that the pacifist make his stand promptly by refusing to register, thus openly and positively declaring his convictions. We must not be evasive.

As pacifists, we have both the right and the obligation to ask for exemption, but not because we are Friends. We should cooperate with pacifists of other religious groups in clarifying with the government our common position.

We do not deem it consistent with our principles to engage in war-time service that is under the command or auspices of the military.

On the question of refusing to cooperate with the State by withholding taxes and declining contributory services, a question which applies to all of us, we believe that such a degree of withdrawal is impossible. We can't thus unscramble the implications of our complicated modern life, and may better make our testimony otherwise.

In seeking forms of alternative service, we should keep clear of the "substitute" idea. We must see that we engage in worth while service that works for wider social opportunity and for more ample justice. One very practicable service would be to care for the families of those who are taking the consequences of their pacifist stand.

We should be engaging now in the very type of work which we would consider as alternative in time of war. What better can we do in service of love and peace than help to compose the tensions and strife of our home communities? This is an excellent way in which to educate and discipline our members and make them effective for peace.

Our local neighborhoods offer various avenues through which Friends may do projects of constructive service which

exemplify the way of love. Through such projects as the summer work camps, the A. F. S. C. is pointing the way in working out a service technique of peace education.

To make our pacifist testimony sound and convincing, spiritual discipline must be closely joined with the educational process. Both passion and patience are required.

## III.

### WHAT CAN THE SOCIETY OF FRIENDS DO WITHIN ITS CONSTITUENCY FOR MORE ADEQUATE PEACE EDUCATION AND ACTION?

From the Five Years Meeting, Murray S. Kenworthy, chairman of the Peace Board, and Milton H. Hadley, of the Board of Christian Education, and from the Peace Section of the Service Committee, Ray Newton and Harold Chance, presented various programs of peace education now being carried on. In the discussion which followed, Douglas V. Steere of Haverford College, and Lawrence Hosey, of the Fellowship of Reconciliation, contributed much by their interpretation of the peace team or peace cell.

We first surveyed what might be termed our tools for educating Friends for peace action. It is found to be a big problem to keep the peace interest alive and active in our local meetings. College young people need a great cause to stir them, and the Quaker testimony offers the basic philosophy to challenge them deeply. How may we best commit them, and our own membership, to this way of love?

As an effective means to this end the fellowship of the peace team or peace cell was forcibly presented and eagerly discussed. We should get away from the mass movement technique. We are not responsible for committing the majority to peace, but we are responsible for demonstrating peace by making it a personal and small group way of life. There is tremendous need of group support for the reinforcement of the individual pacifist. By constant fellowship and work together in the small group or cell we may build up our pacifist morale. There is a Gethsemane experience inherent in this cause and we must face and meet it together.

To make them virile and effective, these peace groups need the discipline and the incentive of definite projects of service. Various outlets and opportunities may be found in their home communities. It may be the relief of industrial tension through adequate information and an impartial approach or through sympathetic association and the help that may be rendered a disadvantaged group of class or race. We should be especially concerned to draw into fellowship at home those groups that are being proscribed in other countries. By reaching out into the com-



munity to be of reconciling service, our peace message becomes ever new.

If there were alert peace cells in all our meetings, our power as a pacifist group would be immeasurably increased.

#### IV.

WHAT IS THERE THAT IS VALID IN OUR SPIRITUAL BASIS OF PACIFISM AS A METHOD OF MEETING AGGRESSION?

This session was in reality a meeting for worship, at the head of which sat President W. O. Mendenhall of Whittier College, who helped lead the thought of the meeting.

With darkness closing in on many areas of the world, and facing what may be the "end play" of civilization, we may well ask ourselves whether our pacifism is an escape from or a means to reality. Let us be assured, however, that what is real in civilization cannot be destroyed, for it is founded in love and peace.

The basic validity of our pacifism is found in Christ as the divine expression of God. In this we find our ultimate loyalty—which is also the highest loyalty to the State.

Another test of our validity is the intensity, the vigor of our pacifism as compared to that shown by those who espouse communism and fascism. Our validity is tested by inner poise and outward action.

We have been reminded that only "by prayer and fasting" may we cast out the evil spirit of war. Thus, people in India are slowly winning under the leadership of Gandhi while the Chinese and the Spanish Loyalists are losing.

The pacifist concern should not be for defending our position but for seeking truth and justice through love. We belong to a kingdom that cannot be de-

stroyed though earthly kingdoms may topple like flimsy castles about us. Let us not be discouraged though wars come and so-called civilization perish, for we are linked with the varieties of the eternal.

This is the costly way. It may mean the sacrifice of property and prestige; it may mean the negation of the national idea—we are not clear whether or not the pacifist ideal is compatible with that of the State. In any case, the obstacles before us are great. Strain and stress are tearing off the veneer of our profession and we are now getting down to the grain of our real position.

May we realize that the final test of pacifism is not its effect upon others but upon him who professes that way of life.

#### V.

WHAT IS THE MESSAGE OF THE RELIGIOUS PACIFIST FOR TODAY?

Roswell P. Barnes, a secretary of the Federal Council Commission on International Justice and Good Will, spoke on the place of the Christian Church in maintaining the way of peace in a world at war. William O. Mendenhall again contributed helpfully.

It is important that we make a clear distinction between much that goes for peace sentiment and work and the real pacifist philosophy and method. To many people, war means only outright hostilities with arms while as a matter of fact war is already very general through tensions, threats of force, economic pressures and mounting armaments.

First of all we should realize that the Christian strategy for achieving justice, equality and freedom is much more vital than mere profession of peace as an ideal. The way of love and peace will be found

to be nothing less costly than the redemptive process whereby the relatively innocent give themselves in compassion for the evil of others.

In espousing Christian pacifism we must maintain the proper perspective. The validity of the Cross cannot be proven by a short range pragmatic test.

It is the responsibility and privilege of the churches to keep fellowship unbroken regardless of national boundaries.

We should promote the holding of economic conferences and work for a peaceful program of adjustment. The government should be urged to support world machinery for peace, even to the extent of relinquishing some degree of national sovereignty. However, the Church should be careful not to become committed to governmental policies that compromise Christian principles. The Church must be prepared to risk its life for the integrity of the truth it represents.

There are expedient and pragmatic reasons for opposing war but the ultimate reason goes deeply down to our sense of God. The Cross is fundamental to our peace testimony, beginning in our own lives. Our pacifist position includes our whole Christian philosophy. Its test is given in the quality of life that puts love above self-interest, prestige and power.

When so many took part constructively in the conference, it might seem discriminatory to single out any one for special recognition in addition to those already mentioned. It will hardly be out of order, however, to speak appreciatively of the fine contribution made to the discussion by one who has rather recently come among us. We refer to Kenneth Boulding, an English Friend who has become a member of the Faculty of Colgate University.

## Venturing Good Will Among Nazis

### Friends Tell Story in Person

WE HAVE a friend who used to say that her ambition was to be a returned missionary. Her aspiration in that direction would doubtless have been stimulated had she seen how people have flocked to meetings at which Rufus M. Jones, George A. Walton and D. Robert Yarnall have reported personally on their recent deputation to Germany. To be sure there was enough of the dramatic connected with their mission of good will to attract wide attention, but we are assured that the great interest manifested is indicative of a deep concern over what is going on in Germany and of an eager desire to play the Good Samaritan to a people who have been beaten up and robbed on the Jericho road.

It was our opportunity to hear their story on two occasions when in Philadelphia, first at the Friends Social Union dinner given in their honor and then on Friday evening at the concluding session of the week's meetings. Both occasions were very largely attended. We undertake to reproduce for our readers a general outline of their presentation.

#### CONSTITUTION EQUAL TO OCCASION

There was humor as well as pathos in the report. The very burden which so heavy a responsibility and so delicate and difficult a task imposed brought the travellers into a close fellowship in which there was much merriment along with seriousness of purpose. Indeed they re-

ported that despite the tragic conditions in Germany they were cheered to find joy and hilarity among the staff of the Friends Center in Berlin. "It takes a sense of humor to be a Quaker in Germany," said George Walton.

When Rufus Jones arose to speak at the Social Union dinner, he told of the Darky who said he didn't believe in eternal punishment because the human constitution just couldn't stand it. Rufus said he didn't know whether his constitution could stand this winter ocean voyage or not. As a matter of fact it was a severely rough voyage and they met with the worst weather Europe had known for eighty years, "But look at me now!" exclaimed the doughty Rufus.



## A SONG OF THE SHIRTS

Not only as fellow passengers on the *Queen Mary* but as table companions, the three Friends enjoyed the fellowship with E. Stanley Jones and wife and daughter who were on their way back to India. As suggestive of the merry aspect of their association together, Robert Yarnall read the following lines penned by Stanley Jones:

"De Valera with his green shirts and his  
back to the wall,  
Hitler with his brown shirts riding for  
a fall,  
Mussolini with his black shirts lording  
over all,  
Three cheers for Mahatma Gandhi, with  
no shirt at all."

## A TELEPHONE CALL AT SEA

Imagine the surprise and consternation of the Friends when, after a day or so at sea, Rufus Jones was called to the telephone! It was a Philadelphia newspaper calling, putting the deputation on the spot as to the nature of their mission. It was despicable and callous, but there was nothing to do but reveal the facts. They were disconcerted, fearing that the advance publicity would virtually close the door to them. For their comparative peace of mind, they did not know, of course, of the "three wise men" cynical comment made by Propaganda Minister Goebbels's newspaper. At any rate there was nothing to do but proceed as planned. The aftermath showed that apparently no harm was done by the precipitate disclosure. On the other hand, the widely unfavorable reaction to the Goebbels jibe may have been helpful.

## NO AGE LIMIT FOR "EFFECTIVES"

In connection with the refugee situation in Germany, the older Jews were referred to as "ineffectives" who might remain. There was some raillery of Rufus Jones as to when, if ever, he would reach the "ineffective" class. When the *Queen Mary* touched at Plymouth, Joan Fry, an English Friend "effective," also seventy-five or thereabouts, clambered aboard to ride with the American Friends to France to talk things over. There is evidently something inherent in the active Quaker concern to keep Friends agile in body as well as in mind.

## FRIENDLY BOARD OF STRATEGY

The deputation freely conceded their debt to four English Friends who had just finished a careful survey of conditions among the Jews in Germany, through thoroughgoing personal investigation, and who placed the facts at the disposal of the American Friends. Otherwise the latter might easily have underestimated the need for relief. Furthermore, whatever of success the mission achieved was credited to the group thinking of English, German and American

Friends in Berlin who constituted a Friendly board of strategy.

On the way over, Rufus Jones had prepared a statement of background and purpose for presentation to German officials, which is reproduced on the second page of this issue by Eleanor Slater in her report of the Service Committee meetings. Preceding every interview, a copy in German was given to the official in question to read, or if he understood English, the statement might be read to him. Sometimes the officials approached showed an austere and somewhat hostile attitude, but were invariably softened by the tenor of the statement and by the conciliatory spirit shown by the visitors. On one occasion, for example, two key Nazis, high and haughty at first, at the conclusion of the interview accompanied the Quakers from the conference room, helped them on with their coats and bade them a friendly farewell at the door.

## THAT "SPONTANEOUS OUTBURST"

While conciliatory, however, the visiting Friends made clear to the officials how they felt regarding the treatment of the Jews and non-Aryans. One high official "blushed clear up to the roots of his hair" on being told of the revulsion in America against the savagery shown on the "day of broken glass." The Friends were told that the government was hardly responsible for the "spontaneous outburst of the people." When in Vienna later, one of the Friends learned that the "spontaneous outburst" occurred simultaneously in Austria!

Robert Yarnall reported that as a result of their personal contacts they found that the rank and file of the German people had not changed very much, despite the pressure of the Nazi regime. "Never lose the letter to the editor," earnestly admonished one man in impressing upon the visitors the importance of keeping open in America the public channels of free discussion.

## IN THE CLUTCHES OF THE GESTAPO

One of the thrilling experiences had to do with the visit to the headquarters of the omnipotent and dreaded Secret Police. The visit was arranged by the U. S. Consul General who, together with other American officials in Berlin, was most helpful in facilitating the plans of the deputation. Arrived at the sinister precincts, the visitors were conducted this way and that, up and down, through a bewildering maze of passages until they finally reached the center of the web. The big chief was in conference behind closed doors and delegated two right hand men to hear the visitors. As usual, our Friends presented the statement, outlined their proposed program of relief, and asked that the Quaker commissioners to be sent over from America to supervise the work be allowed to circulate

freely over Germany without let or hindrance. The request with accompanying information was relayed to the inner chamber, and after an ominous period of waiting, a favorable reply was received. The Friends were assured that word would be sent to the officials throughout Greater Germany guaranteeing the rare concession of the freedom of the country to the Quaker commissioners. And that was that.

## THIS IS THE NAZI THEORY

On Friday evening Rufus Jones made a concise, clear-cut statement of the Nazi doctrine in which roots the persecution of the Jews. It rests first on the fantastic theory of Nordic superiority and supremacy. This theory was developed in the nineteenth century by an Englishman named Chamberlain who became a citizen of Germany. According to the doctrine, the Germanic race is the only reasonably pure Nordic blood stream and as such is the one repository and guarantee of real civilization. Every race strain that pollutes Nordic blood must be ruthlessly purged. Even the soil of the Fatherland must be kept inviolate and cannot be poisoned by non-Nordic residents, particularly by the Jews.

The second tenet of Nazi doctrine tragically and but too effectively supports the first: it is the Nietzsche doctrine that Power is the only guiding rule for state action. In the face of its demands, all considerations of conscience and so-called moral principles are contemptuously swept aside. The State must know no morality but the extension of its own power by whatever means.

## HITLER DOETH THE DOCTRINE

Hitler has absorbed this baneful two-fold doctrine and is remorselessly putting it into action. The Jews in Germany, fully realizing this, have warrant for believing that the end is not yet, and that "the day of broken glass" is but a prelude of what is in store for them. Little wonder then their agonizing appeal to the Friends, "We can stand hunger and cold but for God's sake get us out of here." On the other hand, some face their fate calmly, resigned to death in the only homeland they know, and which they love.

Parenthetical to Nazi theory and practice, we encourage Friends to read Nora Waln's new book, "Reaching for the Stars," which is running as a serial in the *Atlantic Monthly*, beginning in December. Nora Waln, herself a Friend, author of "The House of Exile," after living in Nazi Germany for some time, and having had intimate contacts with German people of all groups, including government officials, gives a starkly illuminating, yet sympathetic account of what she saw and felt. The evident restraint which characterizes her recital adds to its impressiveness.



## ALASKA AS A JEWISH HOME

We need not enlarge here upon the general program of relief proposed, since that has already been outlined in these pages. (See statement by Rufus Jones in issue for January 19, p. 22.) Suffice it to say that a two-fold plan is envisaged involving food relief in Germany and emigration to other lands, including our own. When it comes to colonization, Rufus Jones, incidentally, is quite enamored of a plan for colonizing Jews in sparsely settled Alaska, land of fish, farming and fur-bearing animals. "It isn't any colder than Maine," says Rufus, "and Maine is good enough for anybody!"

## REFUGEES NOT A LIABILITY

It was forcefully brought home by Rufus Jones to his hearers that we were meeting just two hundred and fifty years following the expulsion of the Huguenots

from France through bigotry and cruel intolerance. Their departure was a tragic loss to the country that expelled them, while the Huguenots proved a great stimulus and blessing to every country that received them. Now again, in the Jewish proscription, a highly capable and cultured people is involved who will prove an asset rather than a liability to the countries which offer a haven to them.

It is too readily assumed that refugee immigrants will take jobs from the employed instead of make jobs for the unemployed. A statement was recently made by the Home Secretary in the British Cabinet that careful investigation had disclosed that the eleven thousand Jews received into England within a given period had created jobs for unemployed people to the number of fifteen thousand.

Moreover, there is misapprehension in

the more or less common protest made against our being "swamped" with Jewish refugees. The most that can be admitted within one year, except by special congressional action, is the quota number of 27,000, and last year's immigration total was considerably under that figure.

## MAY WE FRIENDS STAND READY

Meantime the refugee administration set up by the Friends Service Committee is gradually getting under way. Admittedly this is a difficult problem to handle, and it is wise to proceed cautiously. When it comes to placing refugees in local communities, it is highly important to fit the persons to the communities to which they are assigned.

In conclusion, let our aspiration be that with which Rufus Jones closed his speech before the Friends Social Union: "May we stand ready to take up the burden of the world's suffering."

# How Friends Blew In—And Out

## A "Day of Broken Glass" in Philadelphia

"BLEW in" is right! Friends from widespread areas were attracted to Philadelphia for a four-day series of conferences and committee meetings under the auspices of the American Friends Service Committee. And what a wintry cold reception they got! What was more, much more, on top of the cold came a blast of wind that made Philadelphia a rival of Chicago for windy city title honors. In reality, Wednesday, January 25, was a "day of broken glass," though happily the destruction was wrought by the fury of the elements and not by that of men. Chester L. Reagan, Principal of Moorestown School, invited us to take lunch with him, and when we braved our way to the restaurant he frequents, we found that the entire plate glass front had been blown out—or in. There were other similar occurrences over the city.

When we got back to the Race Street Meetinghouse where the meetings were held, Wilbur K. Thomas, whose offices of the Carl Schurz Foundation are on the twenty-sixth floor of a tall, narrow building, related how the structure had swayed sufficiently to make one of the office girls all but seasick. Just why she didn't "get off and walk" we don't know. The fury of the elements suggested strongly the wild international confusion raging over the world which formed an ominous background for the peace conference in session that day.

## BLOW WINDS BLOW AND HATS AHOY

There were lighter touches of course. A man's hat blew off and a policeman

started after it. Before the cop retrieved the lid of the party of the first part he had gathered up five pieces of wayward headgear, two of which were ladies' what have you. Friends Institute at 20 South Twelfth Street, where the A. F. S. C. maintains its offices, forms a pocket surrounded by higher buildings, and as such, like Vergil's classic isle, makes a storm center when wild winds blow. They are not altogether ill winds either—the custodian confided to us that he had not purchased a hat during all the years of his connection there! Hence, unlike Robert Frost, there's nothing within him that hates a wall.

Orthodox travelogues, like charity, begin at home; and so, though blown aside for the moment by the gust of Philadelphia wind, we turn back to entrain decorously at Richmond Monday evening on the Spirit of St. Louis, our reservation being on the car, "Andrew Carnegie." The going was a little rough that night, suggesting that the spirits of the canny Scot of the royal French saint were not altogether compatible.

## GREAT AMERICAN CONFESSIONAL

It has been said from time to time within recent years that Protestantism needs a confessional. However that may be, the travelling public maintains just that—in the men's wash room of a Pullman car. We heard Maurice Hindus say in a lecture the other day (and how that gifted man can lecture!) that Russians are explosively confessional; that you can't be with a Russian five minutes

without his having confessed to you all the sins he ever committed, and that if you give him ten minutes you will have confessed yours to him. There seems to be a Pullman car atmosphere that makes Russians of us all—in this respect at least. We become combustibly confidential with people we never saw before and shall probably never see again. So, after listening for a moment to a pajama-clad brother regaling an involuntary listener with his family history, we hastily beat it to bed lest we too break down and enter the confessional.

## ON A GREY WINTRY MORNING

It was a whitish-grey morning in Philadelphia. Through a wintry mist could be descried William Penn on his lofty pedestal atop the City Hall, even as his high ideals of freedom and tolerance are quite generally viewed today, afar off and dimly. With all the majestic Thirtieth Street Station, and the marble corridor Suburban ant hill, we don't yet feel quite at home in Philly until we peep in at old Broad Street and stride through the City Hall arcade. We cast an appreciative glance upon John Wanamakers, Philadelphia's commercial Gibraltar, in passing, and glancing on down Market Street we glimpsed the familiar word, Snellenburg, which has long stood for us as the corner to be turned toward the sign of the Friends Service star.

## BUT WE LIKE HER THAT WAY

It was still early—for Philadelphia folks—and members of the staff were arriving for the ventures of another day.



Almost the first person we met was Eleanor Slater—she of “I Became a Quaker” fame in the *Christian Century*, and who has since contributed significant articles to THE AMERICAN FRIEND. Only the day before had she begun her A. F. S. C. connection as director of personnel for the Social Industrial Section, of which Homer L. Morris is Director. We had not seen her before, and instead of the stately university faculty woman of serious mien whom we had rather visualized, one perhaps inclined to stand a bit on her dignity, we looked upon a smiling, girlish person who seemed roughish rather than academic. As we came to know her during the week, we were happy to sense her spirit of humor, for humor is the perfect handmaiden of deep consecration to a cause.

#### IN HONOR OF RETURNED WISE MEN

Passing up the day's meetings for the present, we turned our face eagerly that evening toward the large downtown banquet room in the Public Ledger Building. Exactly one year before we had participated there in the banquet given by the Friends Social Union in honor of Rufus M. Jones on his 75th birthday anniversary—in honor of him and of five other “elderly statesmen” among Friends. This time the dinner was again in recognition of Rufus Jones, and of his two companions, D. Robert Yarnall and George A. Walton, on their return from their mission to Germany. More than six hundred Friends gathered about the banquet tables to hear their story. Included in the number were Friends from a distance who were in the city to attend the A. F. S. C. meetings, they being present as guests by virtue of the kind invitation of the Friends Social Union. On behalf of us all, so favored, may we express thus publicly to the Union, our deep-felt gratitude for the privilege thus afforded us. It was gracious hospitality generously bestowed.

#### HOW COULD YOU CLAUDE!

Last year we were privileged to be seated between Agnes L. Tierney and William I. Hull. This year we sat almost exactly at the same place at the same table. On glancing at the place cards we saw that our right hand neighbor was to be our long-time friend and distant kinsman, William Eves III., Dean of George School and Chairman of the Foreign Section of the Service Committee. That meant a good visit. On our left we saw the name of Claude C. Smith, a “Philadelphia lawyer” residing at Swarthmore, whom we did not know. “We shall have little in common,” we thought. It proved far otherwise, delightfully so. “Indiana? Why that's my State too,” said Claude. He hails from Sullivan, which also produced President Frank Aydelotte of Swarthmore College and

Will Hayes, politico-statesman and movie mentor. Soon we were quoting Abe Martin aphorisms and getting on famously—until he reminded us of what Will Rogers once said: “Indiana has more first class second rate men than any other State in the Union.” It would have been a little easier to take if Claude had conceded the word “produced” after “has.”

Stanley R. Yarnall, the retiring president of the Social Union, composed of “Racers” and “Archers,” and who is worthily succeeded by William I. Hull, graciously presented the speakers of the evening. As we present this story separately, we may “skip it” here.

#### SOCIAL UNION PARTY CONTINUED

Visiting Friends were hospitably entertained during the week and it was our pleasure to be the guest of J. Passmore and Anna G. Elkinton in their Moylan home. Fellow guests the first night were Elizabeth Bartlett of Baltimore and G. Raymond Booth of Toronto, and we all rode out together at the conclusion of the big Social Union party—and it continued to be a social union party. However, we must restrain our loquacious tendencies, at least so far as J. Passmore is concerned, to save him the customary trouble of writing back to say it isn't so! But what a team of Quaker concern, with ability to bring things to pass, do those two Elkins make! Let's see him make us take that back.

#### NOT SAYING WHICH IS WHICH

Fred B. Sainty of England wrote us recently how he had enjoyed the boxing match in THE AMERICAN FRIEND between Raymond Booth and the Editor over the Munich Pact. He should have seen the lion and the lamb lying down peaceably together as roommates. With great restraint we forbore reading as a bedtime story to Raymond the prize fairy tale of 1938, complete in six words: “There was once a British lion.” Who says we are short on “appeasement”?

In speaking of our American-Canadian friend, we recall a penetrating observation made by him in one of the peace conference sessions. The question had been raised as to whether Friends should not take a stand against payment of federal income taxes—at least against payment of that proportion which goes to war purposes. Raymond Booth observed sententiously that our conscientious objection should begin by declining to have incomes large enough to be taxed! Thus was the axe laid at the root of the tree. (Great applause? Not noticeably.)

As we rode from Moylan into the city by local train on two or three mornings, an incongruity appealed to us as it had not done before. Perhaps because it was

the barren and leafless time of the year, with no protective foliage to hide their drab nakedness, that the dinky little way station shacks seemed particularly foreign to one of the finest suburban districts in America. It just doesn't add up right.

#### JUDGE MARIS AGAIN IN THE NEWS

When in Philadelphia at this time last year, we called upon Judge Albert B. Maris of the United States Circuit Court of Appeals who was in the public eye by reason of his decision that a child could not be expelled from public school for declining, on religious grounds, to salute the flag. While we were in the city this time he again made the headlines through a similar liberal decision. Judge Maris and Judge John Biggs, Jr., joined in a sweeping endorsement of the lower federal court in a decision against Mayor Hague and Jersey City for preventing public meetings for free discussion of public questions. Judge Maris is a member of Arch Street Yearly Meeting.

While we didn't see the Judge on this trip we kept our Maris record clear. We had already been a dinner companion of William Eves III, who branches from our maternal tree, and later had lunch with Robert and Ruth Outland Maris. Ruth we had long known as a friend and we delight to call her cousin.

#### WEEK'S SESSIONS WELL ATTENDED

The week's meetings, as separately reported in this issue, were unusually well attended, especially the evening meetings. The recent deputation to Germany and the forming plans for refugee relief, certainly gave added zest to this year's sessions. Similarly, the darkly clouded international horizon gave seriousness and depth to the peace conference.

With all this in mind we were struck by the remark made by Stanley Hamilton in a session of the Social-Industrial Section, to the effect that we must remember that while international developments abroad have taken place with bewildering rapidity, events have also been marching steadily on in our own country—and with similar confusing effect. As he and others told of adventuring in good will in their respective fields, we were made to appreciate anew the devoted work of the Hamiltons, the Dickinsons, the Days, the Peckhams and Winnifred Wencke. Such as they are rendering vicarious service for American Quakerism.

#### BLUE RIBBON GOES TO IOWA

If award for attendance proportionate to mileage had been made, it would undoubtedly have gone to the Iowa delegation. From Iowa Yearly Meeting (Five Years Meeting), Charles B. and Lucile Thomas of Des Moines, Roy Clappitt and Levi Wheeler, of New Providence,



and Ben Harris of Bear Creek (Earlham) were present, and there were also five Friends from the Conservative group at Paullina. And they were not only "among those present"—they participated freely and helpfully in the discussions. Another "out West" representative was Dean W. A. Young of Friends University, with President W. O. Mendenhall of Whittier College representing the Pacific Coast.

These gatherings afford delightful opportunity for acquaintance, friendship renewal and fellowship. We can't begin enumerating the many friends whom we met with much pleasure, but make one exception to the rule. It was a great joy to greet again Etta Albrecht, whom we had not seen since her graduation from Earlham College four or five years ago. In the intervening years, following her postgraduate course at Bryn Mawr, she returned home to Germany where she continued her preparation for teaching. She is now a member of the faculty of Friends Select School in Philadelphia. Etta's father, Hans Albrecht, is Clerk of the German Yearly Meeting and, like his daughter, is affectionately known to many Friends in this country.

#### FRIENDS HOUSE FOR PHILADELPHIA?

When oh when shall we see a Friends House in Philadelphia comparable to that in London? We know that the idea is by no means foreign to Friends in that area; what is apparently needed is the will to move forward in that direction. It is patently presumptuous for a hinterlander even to hint such a suggestion but the idea is so appealing we can't help it. The thought was re-impressed upon us this time by some association with the greatly compressed A. F. S. C. staff, where each must carry on with a great clatter all about; that and having to make our way through the biting wind from headquarters to headquarters over the city in making the Friendly rounds. Think of a great coming together in which Racers, Archers and Servicers would be adequately housed in one commodious building constituting a center of Friendly concern and work!

With this parting impertinence, if such it is, and with Murray S. Kenworthy as travelling companion, we hurry from the closing session Friday evening and catch the 10:02 "American" for the Indiana outpost on the Quaker frontier.

W. C. W.

#### ETERNAL WORD

Move thou my lips—  
And I shall pray, dear Lord.  
For when thine own words move my  
tongue,  
Ask whatso'er I will—  
Thy Will is done!

JAY W. KOHLER.

Olympia, Wash.

### LEADER IS INSTALLED IN VIRGINIA QUARTER

On January 22, Virginia Quarterly Meeting closed an impressive two-day session at Bethel meetinghouse with a still more impressive service at which James Stein, a convinced Friend from Philadelphia, entered upon his new and challenging duties as "Quaker Pastor" to the group of Friends in southeastern Virginia.

The Bethel meetinghouse is a simple but stately white building with two-story high front porch columns after the southern tradition, standing in a grove of pine trees in the heart of the peanut, hog and cotton country that is Southampton County, Virginia. For two days this thirty-year-old building, comparatively new in this country of old landmarks and traditions, was the scene of a characteristic mixture of Quaker gravity and gaiety. Earnestness is perhaps a better word than gravity for it was evident in the several sessions of the Quarterly Meeting which dealt with such subjects as ministry and oversight, religious education, the spiritual life in the home and the more prosaic business matters, that there was a deep sincerity and desire to find and to follow the guidance of Christ.

Visitors included Margaret T. Carey, Jesse A. Stanfield, Augusta Thruston and Bertha King of Baltimore and James Stein's parents, Dr. and Mrs. J. Rauch Stein of Philadelphia.

Margaret Carey from the richness of a very full and very spiritual life spoke of the relationship of religion to the home and the importance of making it a regular, natural and essential part of family life. Later she gave expression to the proper function of a pastor in a Friends meeting. She felt that a modern religious community with its wide and varied activities needed a trained and a full time leader, but that such a leader should not take the place of or stand in the way of the free expression of the spiritual impulses of the individual members.

Jesse Stanfield, whose ten years of service in this community made him seem more a host than a guest, was a source of inspiration and guidance throughout

### SUPERINTENDENTS MEET FOR CONFERENCE

Yearly Meeting Superintendents and Secretaries representing eight Yearly Meetings, with a few others, gathered at Richmond for a three-day conference February 6 to 8, to discuss problems of common interest to their work. Yearly Meetings represented were New York, Baltimore, North Carolina, Wilmington, Indiana, Western, Iowa and Nebraska. It proved a very profitable gathering, a report of which may be expected in our next issue.

the sessions. In his message on Sunday afternoon he very vividly and dramatically brought out the thought that the installation of James Stein as pastor was a test and a challenge not of the pastor only but even more of the whole membership. At this critical time in national and world affairs what great things might not be accomplished by a small group of earnest consecrated people with a young, earnest and devoted leader!

Judge James Hoge Ricks presided at the installation service in a simple and dignified way and welcomed James Stein to his work in Virginia with the thought that God has a plan for each one of us and if we have faith and courage we will find His plan and carry it out. James Stein responded to the gracious welcome of Judge Ricks and representatives of each of the four meetings he has come to serve with the words of Isaiah in response to the call of the Lord, "Here am I, send me."

The Virginia Quarterly Meeting was a living and vital religious experience. This group of Friends have had a continuous existence of over 250 years in southeastern Virginia. They have weathered the storms of the slave era, the separation, the westward migration and the modern skepticism which has troubled all the churches. With the deep spiritual life of their early days, with a willingness to change methods to meet changing times, it may well be that Jesse Stanfield's challenge was prophetic and that the opportunity of working for the Kingdom of God under dynamic leadership in this crucial period of world history will result in a new era of spiritual growth and power for Virginia Quarterly Meeting.

### KALEIDOSCOPIC PICTURE OF RELIEF IN SPAIN

What is happening to the activities of Friends in Spain since the fall of Barcelona? Cablegrams go back and forth, yet it is curiously difficult to get a clear picture. What is true on Monday is not necessarily true on Tuesday!

As far as one can tell, relief activities in Barcelona have gone on much as before, under the direction of English Friends.

Howard Kershner was last reported to be on his way to Burgos for consultation. Alfred Cope has gone to Murcia, and a cable a few days ago announced the safe arrival of Emmett Guley. The Committee on Spain is still giving much attention to the most efficient method of shipping American wheat. It is now also being called upon to cooperate with the French Government in meeting the growing needs of refugees in France. No American personnel, however, is at present assigned to that task.

What changes in the picture may be brought by the next cable no one is able these days to predict.



# OUR FRIENDLY FORUM

What readers are thinking  
on topics of timely interest

## ONE FRIEND WHO DOES NOT MIND BEING UNPOPULAR

Editor, THE AMERICAN FRIEND:

In his interesting article, "Thy Kingdom Come," in your issue of January 19, Frank D. Campbell says: (the italics are mine) "Prayer for the Kingdom implies also *plans* for the Kingdom. Seeking first His Kingdom and His Righteousness likewise impels *planning* for a Christlike world order."

He quotes from E. Stanley Jones: "To invent that political and economic machinery through which the spirit of Christ, the spirit of the Kingdom, may be expressed in the affairs of mankind."

That raised my hopes at the beginning, only to be disappointed in the end however, for this planning and this machinery, which are so vital, were not presented.

Now the popular press is full of this glittering generality, which evades the necessary and definite presentation of "plan and machinery." Of course it is unpopular to state what is wrong with this poor old world, and what is the remedy, because it strikes squarely at the interests of the few, in their exploitation of the many. In the beginning Friends did not mind being unpopular; but they do hate dreadfully to be unpopular today. Now I do not mind being unpopular, because I have a family background where my parents, and grandparents on both sides for long over one hundred years, were advocates of righteous but unpopular causes. Therefore, put the blame on me; definitely, what is the matter?

Well, we are subject to the profit system of business and industry, by which a favored few are enabled to acquire a large proportion of the world's wealth, thus leaving the many in poverty, want and unemployment. The method by which this works out, is by the private ownership and management for private profit by the few, of the big business and industry, by which an increasing many work and make their living. This has now reached a point where it not only produces our fatal poverty and unemployment, but this government by the few of the industry of the many, makes fatal class distinctions, and nullifies democracy and self-government to a point that is un-American, autocratic and unconstitutional; and it stands squarely in the way of that general development of the spirit, which grows out of mutual interests and mutual self-government.

That is just exactly our problem today.

And the statement of the problem makes the statement of the remedy obvious and easy.

Since the problem consists in the denial of democratic self-government, resulting from the ownership and management by the few, of the big industry by which the many live, the remedy consists in extending democratic self-government to include industry.

Now definitely what does this extension of democratic self-government to industry call for? Industrial government is co-extensive with ownership. Therefore to have universal industrial franchise, there must be universal industrial ownership. Frankly, that means collective ownership and management of big business and big industry.

Since no one suggest any other remedy, we must consider this remedy, if we are conscientious and honest.

As Friend Campbell declares, here is the greatest missionary responsibility that ever confronted church or nation. I hope Friends will carefully consider this subject, for and against, giving reasons, and not using epithets.

JONATHAN C. PIERCE.

White Plains, New York.

## STRONGLY FAVORS MEMORIAL

Editor, THE AMERICAN FRIEND:

Friends everywhere should make every effort to contribute toward the memorial at Mt. Pleasant, Jefferson County, Ohio. Announcements have appeared in the columns of THE AMERICAN FRIEND, and February 19 has been designated as a day set aside when contributions should be sent in. It is proper we should thus honor our forefathers whose self-sacrifice and perseverance made possible the planting of Quakerism west of the Alleghenies.

We today little realize the difficulties they encountered in the westward march. With a firm faith in Divine Providence they established their principles in the new territory, knowing that posterity, instead of themselves, would enjoy the fruits of their labors. It is for us to

## DREAM MASKS

Far out beyond that daily task

Which trails my steps along life's way,

I spread my dreams, to brightly mask  
The things that mar a joyful day.

KATHRYA KENDALL.

Seattle, Washington.

carry on in the same spirit of devotion and advancement of our principles. No matter how widely we may be separated, it is our duty to make our character and influence a guiding force.

This memorial will stand out in reverence to those noble souls who now rest in our hills, and a landmark to resolute Quakers of the future.

GEORGE KOCH.

Bryan, Ohio.

## ON CITIZENS OF TWO WORLDS

Editor, THE AMERICAN FRIEND:

Regarding Stephen Guthrie's "Citizens of Two Worlds" (issue of January 19) in which he gives such a lucid outline of Jesus' teaching of the arrival of spiritual values leading to social righteousness, there are two points that suggest themselves: the arrival at spiritual perfection and the satisfying of what the world calls "good."

Christians do not "nurse" spiritual perfection—that is the resultant blessing; then Christians do not arrive by the way of good habits. Jesus was a teacher and he taught the things which were "better," thus satisfying the world's need of "good" and bringing the promises of "best." If we are infused after the satisfying hunger after right, we shall, if we are true to ourselves, instinctively satisfy the physical hunger of another. We shall not be exercised in keeping out of worldliness if we are first exercised in things of inward purity and, might I add, of outward unity.

JOHN ALLSTON.

Ouray, Colorado.

## BE KIND TO FUR-BEARING ANIMALS

Editor, THE AMERICAN FRIEND:

Any effort that will stop cruelty in any form, should, it seems to me, find interest among Friends. My attention was recently attracted to an advertisement of a fur sale to be held soon, and the large number of animals which are sacrificed annually to the practice of wearing furs is appalling. Here are some of the larger number mentioned in the long list of furs to be sold:

Squirrel, 600,000; red foxes, 65,000; ermine, 150,000; fitch, 160,000; kolinsky, 75,000; mink, 15,000; tarbagan, 40,000; Persian lamb, 50,000; whitecoats (baby seal), 5,000; catskins, domestic, 15,000; marmots, 200,000; silver fox, 5,000. Quite a number of the smaller items have been omitted from the list.

With such a large number of animals sacrificed to fashion it would seem that Christian men and women should avoid the use of furs on their clothing as an example to others. Besides, the wearing of furs is very unsanitary and leads to the spreading of numerous diseases.

HENRY RISING.

Los Angeles, California.



# QUAKERDOM • AT • LARGE

Edward Watson Jones, a much-loved Minneapolis Friend, celebrated his ninetyeth birthday, January 19, 1939. On account of his frail health there was no reception, but he received many greetings.

\* \* \* \*

It is a great joy to his many friends to know that Alvin T. Coate of Indianapolis is now convalescing satisfactorily from the very severe illness with which he was stricken a few months ago. He has progressed so far as to give some attention to business and characteristic concerns and hopes in due time to resume a reasonable degree of normal activity.

\* \* \* \*

Word has come to us through Lela Gordon, Secretary of the Mission Board of Kansas Yearly Meeting, which he served, of the death on January 14th of Arthur B. Chilson on the Kansas field in East Africa. Death occurred suddenly from cerebral hemorrhage. Thus passes one of the veterans on the African field, of whose service a statement will appear later.

\* \* \* \*

Edward Grubb, whose name has long been a familiar one wherever Quakerism is known and understood, died January 23 at his home in Letchworth, England, at the age of eighty-four years. As educator, minister, editor, publicist and author, he has contributed richly to the life of the Society of Friends in our time. A comprehensive statement of this service will appear in a later issue.

\* \* \* \*

Maurice Hindus, widely known author, gave an eloquent address at Earlham College the other day in appreciation of Czechoslovakia and its people. Preliminary to his formal address, he surprised his hearers by saying that he grew up at Quaker Hill, New York. He spoke most appreciatively of the Friends he knew in that community, paying high tribute to the qualities of life exemplified by them and which he had sought to emulate.

\* \* \* \*

A newspaper clipping from a Knoxville, Tennessee, daily, indicates that Arthur Santmier and family had an exciting time on a recent recreation trip to Florida. While camped at Bonita Springs, just below Fort Myers, their car got caught in the sand. Before they could get it out, the car was overtaken by the in-coming tide. It took nine hours for a wrecker service to extricate the car. While they were thus engaged, a messenger came to tell that the Santmier

trailer, parked in a tourist camp, had burned. Luggage, clothing and bedding were all destroyed. Arthur Santmier retired as pastor of the Knoxville Meeting last November and is now engaged in church extension and evangelistic supervision in Friendsville Quarterly Meeting, the family being located in the Friends parsonage at Maryville, Tennessee.

\* \* \* \*

Friends University does not intend to have it charged, so far as its relation to Democracy is concerned, that like the weather much is said but nothing is ever done about it. "In order to further the democratic spirit," says *University Life*, student publication, "student members have been added to four active faculty committees. Three years ago students were put on the chapel committee as an experiment, and because of the success of this plan, students were appointed to other faculty committees."

\* \* \* \*

Mary Ann Kullmer, an Indianapolis, Indiana, Friend who has been studying violin and orchestral direction for the past two years, in Germany, was honored on Sunday, February 5, by conducting the Berlin Reich's Orchestra. This represented her musical debut and witnesses to the unusual talent which she has. Her mother, Stella Gause Kullmer, not now living, was for some years organist of the First Friends Church in Indianapolis and formerly lived in Carthage. Mary Ann Kullmer is twenty-two years of age.

\* \* \* \*

Philip W. Furnas, head of the English Department of Guilford College since 1927, has completed all the requirements for the doctorate which will be conferred at the next Harvard University Convocation. In receiving this degree, he brings recognition and distinction not only to himself, but to the institution which he has served so faithfully and successfully. During the academic year, 1937-38, Philip Furnas studied at Harvard University in accordance with the plan which has been adopted for the enrichment of the permanent Faculty of Guilford College.

\* \* \* \*

In the magazine section of the *New York Times*, February 5, appeared an illustrated feature story entitled, "Again the Quakers play the good Samaritan—Their Traditional Role Renewed in Germany." The writer, L. H. Robbins, of whom we know nothing, presented quite accurately the Quaker historical background and gave a fine interpretation of their urge to humanitarian service. As

to matters of current conditions among Friends he is not so accurate. In this however he erred as writers are prone to do who are not acquainted with western Quakerism. By a coincidence, in the book review section of the same issue there was published a fine statement and interpretive tribute to William Bartram, the American Quaker naturalist, whose 200th birthday anniversary was marked on February 9. Characterizing him as a "prophet without honor," the writer, Bryl-lion Fagan, told how, though widely and appreciatively read in Europe, he has been comparatively neglected in his own country.

## NEWS OF OUR MEETINGS

Wendell Hansen, with his wife Bertelle, has accepted a call to Minneapolis Meeting, and began service there February 12. Wendell Hansen has been at Grinnell, Iowa.

\* \* \* \*

At its business session held January 25, 1939, New Garden Monthly Meeting at Guilford College, North Carolina, recorded as a minister George Cable Hardin who is engaged on our mission field among the Indians at Wyandotte, Oklahoma.

\* \* \* \*

The Spencerville, Ohio, Meeting has recently closed a three weeks series of evangelistic meetings in which a number of people accepted Christ and some were sanctified. God's presence was manifested throughout the entire services and as a result the meeting has been drawn just a little closer to God.

\* \* \* \*

Having been invited recently to speak at the Pep Chapel of the Muncie, Indiana, High School, William J. Sayers in accepting asked the High School Athletic Coach to speak to the young people of the Muncie Meeting. Accepting this overture of reciprocity, the coach gave a splendid talk at the Sunday evening C. E. Meeting, emphasizing the fact that Christianity makes for better and more efficient athletics and for educational advancement and purposeful living in general.

\* \* \* \*

Religious Emphasis Week was observed at Guilford College, North Carolina, January 22 to 29 under the leadership of Hornell N. Hart of Duke University, the theme being "Religion and the World Crisis." His addresses on Sunday, January 29, constituted the opening of the Guilford Institute on "The Chal-



lenge of World Conditions to Christianity," which includes a series of Sunday meetings through March 5. The Institute is a long established project sponsored jointly by the New Garden Meeting and the College Christian Associations.

\* \* \* \*

Westfield, Indiana, Monthly Meeting has changed the time of Monthly Meeting sessions from Thursday morning of the week of the 29th of each month to Wednesday evening of the week of the 29th. The object of the change was to accommodate school teachers and others in business who could not otherwise attend.

\* \* \* \*

Greenfield, Indiana, Missionary Society met at the parsonage for the January meeting with Cornelia Bond and Maude Hastings as hostesses. Twenty members answered the roll call with Bible verses. Cornelia Bond led in devotionals, after which Ethel Loudenback gave an interesting presentation of our home mission fields. Placing special emphasis on our work with the Indians in Oklahoma she had arranged an exhibit of maps, pictures and interesting articles relating thereto. She also touched upon the work in Tennessee. . . . Some forty Friends enjoyed the dinner and fellowship hour on January 26 preceding the regular Monthly Meeting and were happy to have as guests Merle and Carrie Davis of Richmond. Following a brief business session, Merle Davis gave an illustrated lecture on our work in Africa. It proved to be a very profitable meeting since the visual portrayal of the work and the workers intensified in the thought of Friends the importance of the contribution which the Mission is making to the lives of the African people. A sense of individual and meeting responsibility for supporting the work was deepened.

### ALL INTERESTED FRIENDS ARE INVITED

At the recent meeting of the Executive Committee of the Mission Board, that Committee decided to extend a cordial invitation to any concerned Friend, who is interest in the work of Friends abroad, to attend the annual meeting of the Board. This year it will be held from April 19, beginning at 10 a. m., to April 22, at Richmond, Indiana, at a place where an increasing number of visiting Friends other than the Board members can be comfortably seated.

This invitation comes as a result of a desire expressed on the part of a Friend not a member of the Board who explained that he desired to know more of what Friends are doing in other lands. The Board is glad to make this invitation to all such Friends.

### SCHOOL OF INTERNATIONAL FELLOWSHIP

Friends of the different meetings in Richmond, Indiana, united in their fourth annual School of International Fellowship during the last four Sunday evenings of January, basing the study on the theme, "The Christian Church and World Adjustments." Each evening a luncheon and social period was enjoyed from 6 to 6:45, after which two class periods were held. One hundred seventy enrolled in this School of Fellowship.

We were very fortunate in being able to secure such a wide variety of excellent speakers for these occasions. On the first Sunday evening a study of the conflict situation in the East was made. William C. Dennis, President of Earlham College, introduced the topic while Walter C. Woodward, Editor of THE AMERICAN FRIEND, led the discussion during the second period.

The second Sunday evening was devoted to a study of the religious conditions in the Far East. Percy M. Thomas, formerly pastor of Des Moines, Iowa, Meeting and at present with the Central Offices at Richmond, discussed the subject, "The Christian Message to the Non-Christian World," while C. Franklin Koch, pastor of the St. Paul's Lutheran Church of Richmond, led the group in the consideration of "The Christian Church in the Far East."

On the third Sunday, Friends studied the complex political situations in Europe and the Near East, through the presentation in three class periods. J. Arthur Funston, Assistant Professor of History and Political Science at Earlham College, discussed the theme, "The International Challenge to Quakerism," basing his material on a study of and visit to Europe. In the second class period, Fuad K. Muftarij, manager of the Arab Bureau at Damascus, Syria, Commissioner of the Syrian Government to Alexandretta during the recent plebiscite, and former professor at the American University at Beirut, Syria, discussed from his intimate, first-hand knowledge "The Problems of the Arab World." In the third period, Sari De Hajek of Budapest, Hungary, who is in this country at the present representing the Hungarian Government to the American people, presented "Economic and Political Conditions in Hungary," as they are related to the European situation.

Following these considerations, on the last Sunday evening Friends studied the religious conditions in that area. W. Bruce Hadley, pastor of the Richmond First Friends Meeting, clearly presented the "Varieties of Christian Interpretation of the Universal Church and Nationalism." During the second period Andrew W. Cordier, Professor of History of Man-

chester College, North Manchester, Indiana, gave a thorough analysis of the position of "The Christian Church in Europe," based on his thorough study of that area and his trip to Europe last Summer.

The entire series was notably successful because of the live issues studied, the unusually well prepared speakers, most of whom had had direct first-hand acquaintance with the subject under consideration, and because of the whole hearted cooperation of all those who participated in the details of the School.

M. L. D.

### TIMELY CONCERNS BEFORE SESSIONS IN CHICAGO

The joint sessions of Blue River and Chicago Quarterly Meetings convened in John Woolman Hall on February 4, under their respective clerks, Albert Mills and Lewis Taylor. The two clerks signed the letter which is to follow Robert and Martha Balderston to Germany, recommending them to the fellowship of "people of good will everywhere"; each Quarterly Meeting instructed its treasurer to send a contribution for the rehabilitation of the old Mount Pleasant meetinghouse in Ohio, to which members of both Blue River and Chicago trace their spiritual ancestry; and there was concern for joint action for strength where the territories of the present-day meetings overlapped.

Young people were much in evidence. There was a lively panel discussion on "What Young Friends would do in case of war," in which Hazel Whitman, Purnell Benson, George Watson, Milton Andrews, Allen Jones, Martha Grawols, John Culver and others took part, and from which it was hard to exclude the older Friends; the still younger Friends presented an effective short play on the theme of America for Americans; and the queries for the day were those recently published for children by New England Yearly Meeting at Westerly, Rhode Island.

Bliss Forbush of Baltimore Yearly Meeting spoke in the evening to Friends on "The Quaker Approach" and under questioning added to the general subject some concrete information on Friends' relation to the ecumenical movement, and their responsibilities in the acute refugee problem. There was an excellent attendance in spite of the worse-than-usual February weather.

Young Friends of Fifty-seventh Street Meeting are attempting to collect non-partisan information on the coming Chicago elections for the benefit of the meeting members. Interest in political problems has been stimulated by the independent candidacy of Paul Douglas for alderman of the Fifth Ward, in which the meeting lies.

Attention of Friends was called in the



report presented by the Mid-West Friends Service Committee to the wide service being rendered by members of the two Quarterly Meetings: Arnold and Lois Vaught in China; Alfred and Ruth Cope in Spain; Robert and Martha Balderston on their way to Germany; Anna Coppock Houghton at Arthurdale, West Virginia; and Marjory Dickinson at Neffs, Ohio.

Temporarily located at Oak Park, with Jeannette Flitcraft Stetson as Secretary, the Mid-West Office continues its work of stimulation and cooperation. For example, it is to have charge of the literature display for the regional peace conferences which Indiana Yearly Meeting is conducting March 1 to 8, and is cooperating in setting up the conference of the Historic Peace Churches at Chicago, March 10 to 12.

### AT OSKALOOSA QUARTERLY MEETING

Smiling skies enabled a large number of representatives from the various monthly meetings to attend Oskaloosa Quarterly Meeting, February 4. Herbert Huffman, Jr., pastor of College Avenue Meeting gave the call to worship and expressed a hearty welcome to all members and friends of the meeting assembled.

Anna L. Spann, pastor at Albia, gave the devotional message at the meeting on Ministry and Oversight. Milo E. Rees, pastor of H. Street Meeting, Oskaloosa, read the queries and offered helpful comments. He urged Friends to take the discipline of the church more seriously and strive to live in harmony therewith.

Reports on the spiritual condition for the Quarter revealed that all the meetings had held beautiful Christmas programs and that special offerings had been presented in honor of the Christ child. New Year's was observed by many as family day when dinner was served at the church, followed by a fellowship hour.

The Women's Missionary Societies have been active. The text books on India have been used and news items from the missionaries on the field have been greatly appreciated. Merle L. Davis has visited several monthly meetings and delivered his illustrated lectures on Africa and Palestine.

Friends have not been unmindful of the grave danger to religious freedom in the world situation today. They are studying ways of promoting peace and are cooperating with agencies for the relief of refugees from troubled districts.

A concern for a deeper spiritual life among our members finds direction in definite plans for pre-Easter prayer meetings and personal evangelism lead-

ing up to the "Ingathering" on Easter Sunday.

President Edwin McGrew of Penn College gave a challenging Gospel message during the morning worship hour on the theme, the Gospel of Jesus Christ still saves.

A delicious lunch was served by the College Avenue ladies, following which the Women's Missionary Union held a short business session and program. The Junior Quarterly Meeting met at the same hour. Mildred McDowell of Grinnell is their sponsor.

At the afternoon session Carl D. Byrd pastor at Marshalltown, spoke very impressively on "witnessing unto the uttermost parts of the earth." We were re-

minded that the Spirit-filled life will witness faithfully, joyously and that the uttermost parts of the earth may be under the same roof—across the street or in Africa. The gospel message in song was brought by Mrs. Carl Byrd and Mrs. Charles Haworth and the spirit of the Lord was precious in our midst.

Samuel Jackson has been appointed to serve as Evangelistic Superintendent to fill the unexpired term caused by the death of J. Morris Lemmon.

Oskaloosa Quarterly Meeting regrets the loss of Wendell and Bertelle Hansen, pastors at Grinnell, Iowa, but bids them God speed in their new field of service in the Minneapolis Friends Church to which they have been called.

## FINANCIAL STATEMENT

### REPORT OF UNITED BENEVOLENCES

(April 1, 1938 to January 31, 1939)

#### Received from Yearly Meetings:

|                      |             |
|----------------------|-------------|
| Baltimore .....      | \$ 2,577.10 |
| California .....     | 87.50       |
| Canada .....         | 350.00      |
| Indiana .....        | 9,595.99    |
| Iowa .....           | 4,313.95    |
| Kansas .....         | 594.51      |
| Nebraska .....       | 399.41      |
| New England .....    | 2,101.01    |
| New York .....       | 2,495.45    |
| North Carolina ..... | 2,091.98    |
| Western .....        | 6,079.63    |
| Wilmington .....     | 1,159.40    |
| Oregon .....         | 233.24      |
| Other Sources .....  | 1,788.53    |

Total Receipts .....\$33,867.70

#### Distributed to:

|                                               |             |
|-----------------------------------------------|-------------|
| American Friends Board of Missions.....       | \$27,333.42 |
| Peace Association of Friends in America.....  | 208.11      |
| Board on Christian Education .....            | 842.21      |
| Board on Prohibition and Public Morals.....   | 215.13      |
| Board of Education .....                      | 50.04       |
| Fund for Aged Ministers and Missionaries..... | 1,520.25    |
| Cooperative Fund .....                        | 2,810.22    |
| Emergency Fund .....                          | 887.84      |
| Bank Service Charge .....                     | .48         |

Total Disbursements .....\$33,867.70

Estimated Budget for year 1938-39.....\$65,000.00

Receipts to date..... 33,867.70

Balance to be raised by March 31, 1939.....\$31,132.30

### The question becomes more imperative— What is the Christian Content of Our Dollars?



## MOTHER AND DAUGHTER IN NOTABLE SERVICE

Effie Marine Harvey and her daughter Elisabeth, both members of New York Yearly Meeting now resident in Boston, are rendering distinctive service in the furtherance of Friendly ideals and good will. The former has long held a place of distinction on the lecture platform and on the radio in advancing those cultural interests which help to make all the world akin. One of her subjects is "Universal Peace from a Quaker's Viewpoint." As oral biographer, she includes Elizabeth Fry in her "Life Stories of the Glamorous Great." As radio commentator for the Foreign Affairs Forum of New York City, she has contributed to international understanding.

The daughter, Elisabeth Marine Harvey, is one of the few women radio organists whose programs girdle the globe. She has been appointed organist of WIXAL, Short-Wave Station of the World Wide Broadcasting Foundation, the programs originating in Boston, Massachusetts.

Turn your radio dial to the Short-Wave Station WIXAL each Sunday afternoon at five (E.S.T.) to hear the "Meditation Hour" with Elisabeth Marine at the organ. That her playing is much loved is evidenced by letters from far corners of the earth. Sometimes she announces her own numbers along with their accompanying explanatory comments. And in this, as in the many other duties of her position, she identifies herself wholeheartedly with the avowed purpose of WIXAL, which is "to foster, cultivate and encourage the spirit of international understanding and friendliness, and promote the enlightenment of individuals throughout the world."

This year, Elisabeth Marine is also the holder of the Samuel Carr Scholarship at the New England Conservatory of Music in Boston, after receiving her degree, Master of Arts in Music from Columbia University last June. This scholarship gives to her the opportunity for special study of the organ and sacred music with Carl McKinley, composer-teacher and organist of the Old South Church of Boston.

## NOTES FROM NEW LONDON QUARTERLY MEETING

New London, Indiana, Quarterly Meeting (Western Yearly Meeting) was held at the New London church January 20 to 22. Donald Spitler gave the message at the morning meeting on Saturday and E. Howard Brown preached on Sabbath morning. That evening the missionary conference was addressed by R. Furnas Trueblood.

Paul Hicks, pastor of Russiaville and West Middletown meetings, has been

holding revival services at Russiaville. New London meeting began a series of meetings on January 24 with J. Frank Long of Paoli, leading.

Allen Reynolds is serving New London Meeting as pastor for the second year. Under his leadership we have had some interesting meetings. The stewardship committee sponsored the giving of the playlet, "Thanksgiving Ann." On Men and Missions Sunday, two laymen addressed the morning meeting and the men were seated in the center of the church. The Mission Committee closed the Buffalo Round-up for contributions for Indian Missions with a good program on Sunday evening and the pastor exhibited the stereopticon slides of our Indian work.

## FOLLOWING THE LEADING AT TRAVERSE CITY

Traverse City Quarterly Meeting convened as usual at the Traverse City, Michigan Friends Church. Roads were blocked with snow and several Friends could not attend. The Quarterly Meeting has changed its time to the last Sunday in the month.

Chester B. McKean gave the morning message on the Quaker way of baptism and the meaning of the Holy Spirit in Friends' lives. At the close of the service thirteen came forward and gave evidence either of receiving the gift of the Spirit or of renewing their claims in Christ as their Savior.

Each Sunday morning service has its time of quietness when folks are made to feel that they can do what the Spirit leads them to do. Quite frequently some one bears testimony of being converted in his seat or he quietly comes forward in public confession of faith in Christ. What's more, their conversion is pocket-book deep as they then pledge support to the church. On February 5 at a closing quiet service a young mother of three little children quietly raised her hand saying, I accept Christ; then quietly laying the small baby in the seat, walked forward and claimed her Savior in prayer and requested that her name and those of her children be placed before the Monthly Meeting for membership.

The outstanding part of the services in Traverse City is that people are encouraged to come as the Spirit leads them without pleading and personal work in the meeting; young men and young women act just as freely as the older people. Often in the service of prayer,

## MUTE MUSICIAN

The shouts of captains and of kings  
Sink down in murmurs. Nature brings  
A thrill of gladness when she sings  
Her silent song of growing things.

ALBERT W. MACY.  
Pasadena, California.

a young person in the grades or high school leads in prayer, followed by some mother or father. Prayer meeting on Thursday evening is well attended and often the group is over half young men and women.

On Sunday morning, where one year ago four or five young people were in the Bible School class, the little class room now is full and fifteen to twenty and more meet the pastor in class. And when the Meeting is called to worship, the Choir loft is filled with young men and women ready to sing as a service of love.

## CHAS. WOODMAN RESIGNS LONG PASTORATE

In order to regain his health, which has been somewhat impaired within recent months, Charles M. Woodman has resigned as pastor of West Richmond Meeting, Indiana, the resignation to be effective at once. With great reluctance the meeting acceded to his request.

Having come to West Richmond from Portland, Maine, in 1916, he has served the meeting continuously for nearly twenty-three years, which, so far as we are aware, constitutes a record in the Society of Friends. During this period, the meeting has doubled in membership and the material equipment has been greatly increased. Charles and Caroline Woodman have rendered a large service to the college community and city as well as to the local meeting, and it is a matter of great satisfaction to all concerned that they plan to continue their residence in Richmond and their participation in its religious, educational and cultural interests.

## INSTITUTE FOR YOUTH AT ARGONIA, KANSAS

The Argonia, Kansas, community has maintained for the past twelve years a very active Council of Christian Education. This Council is composed of the ministers of the churches, the superintendent and the principal of the public schools and representatives of the public and Bible Schools.

The annual program consists of Week-day Religious Education courses, the Leadership Training School, the Young Peoples Institute and at times a Daily Vacation Bible School.

The twelfth annual Young Peoples Institute was held the last week in January. The services began on Monday evening with registration and organization. On Tuesday, Wednesday and Thursday evenings supper was served to the young people in the Friends Church basement; the group then went to the Methodist Church where they attended a forum hour, a recreation period and a



lecture. No services were held on Friday or Saturday evenings. The concluding service was on Sunday evening with a general meeting of all young people. The drama which was to have been given by the Dramatic department of Friends University was not given this year because of a snow storm which prevented the players coming from Wichita.

The fine spirit of cooperation on the part of the churches and the schools makes this worth while Christian service possible. The value of this type of service over a period of years is reflected in the unusually large attendance at the churches, the neat and adequate church structures and the effective type of services in each church.

Bertha Stubbs Sumpter has contributed much to this program throughout the years. Her serious illness at Yearly Meeting time caused great concern among her large circle of friends. She returned to Argonia a short while before Christmas and is apparently on the way to complete recovery. Although her wide and far reaching interest in the large fields of Quaker Missionary work and pastoral service has claimed much of her time, she has never lost interest in her home meeting. Friends at Argonia appreciate most highly the presence and counsel of Bertha Stubbs Sumpter in their meeting. They will join in the happiness that will be hers when she can again resume her more active Christian service. At present she is spending a few weeks in the Rio Grande Valley with her sister Mrs. Verna Roberts at McAllen, Texas.

### THOMAS NEWLIN—QUAKER EDUCATOR

American Quakerism lost a widely known educator on January 25 in the death at Pasadena, California, of Thomas Newlin. As indicative of the widespread educational contacts which he made it may be stated that after acting as Principal of a Friends Academy he became President in succession of three of our Friends Colleges and Vice-President or Dean of another.

Thomas Newlin was born December 28, 1855, at New London, Indiana, the fourth child of John and Eliza Newlin. After graduating from Spiceland Academy in 1879 and after teaching in the public schools for a time he attended Earlham College for a short period. In 1884 he was married to Olive W. Wilson, daughter of Timothy Wilson, well-known as Principal of Spiceland Academy, and soon thereafter went to Haverford College, from which he was graduated. He returned to Spiceland Academy in which he had been teaching and became head of the School.

In 1891 when Friends Pacific Academy at Newberg, Oregon, became Pacific Col-

lege, Thomas Newlin was called to the Presidency and exercised a marked influence on the institution in its formative years. He became known as an inspiring preacher as well as a stimulating educator and his gift in the ministry was recognized.

After nine years of service as head of Pacific College he accepted appointment as Dean of Wilmington College but within a short time resigned to accept a similar position at Guilford College. On leave of absence from Guilford he received his Master's degree at Chicago University.

In 1907 Thomas Newlin was called to the Presidency of Whittier College, which position he held for many years with credit to himself and great satisfaction to friends and patrons of the College. He was characteristically active also in the work of the church and in the affairs of the community. When he resigned in 1915 to become President of Guilford College, Whittier College conferred upon him the honorary degree of LL.D. He was similarly honored by the University of Southern California.

After serving Guilford College for two years he resigned to go into Y. M. C. A. work during the World War, after which he and Olive Newlin returned to their home at Whittier. Instead of retiring from active school work as he had anticipated, he was called to the Faculty of Fullerton, California, Junior College to which he gave eleven years of service which he looked upon as one of the most satisfactory periods of his educational career. At the end of this period the Newlins again took up residence in Whittier and were actively identified with the interests of church and community as long as health permitted. In 1934 they celebrated their golden wedding. Some months before his death they removed to Pasadena to be with relatives.

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Thomas Newlin was a dynamic personality who felt deeply and who had the courage of his convictions. His enthusiasm and exuberance made a strong appeal to young people. His great ambition in fact was to be helpful to the rising generation about him; to inspire them with a love of peace, truth and justice and all that makes for building the Kingdom of God on earth. In the several places in which he served, he made contacts with thousands of young people who will remember him as the wise and helpful counselor of their younger years.

Largely attended funeral services were conducted January 27 at the Whittier Friends Church with O. Herscel Folger in charge, assisted by Frank W. Dell. Also participating were former fellow members of the Whittier College faculty and Fullerton Junior College associates.

On the day of the funeral at Whittier, a significant memorial service was held at Pacific College, with friends in attendance not only from Newberg, but from Portland, Salem and other points. Beginning with President Pennington, several speakers bore heartfelt testimony to the inspiration which had come to the College, the community and the Yearly Meeting from Thomas Newlin's educational leadership, his virile ministry, his splendid Christian example and his stimulating personality.

In addition to President Pennington, those participating in the service were: Dr. Thomas W. Hester, Amanda M. Woodward and Clarence J. Edwards, members of the Board of Trustees; (the latter a member of the first graduating class of Pacific College, and the first student to whom Thomas Newlin ever presented a college diploma.) Francis K. Jones, a nephew, and Rebecca W. Hinchman Smith, members of the Faculty when Thomas Newlin was President; Perry D. Macy of the present Faculty; N. L.



Wiley, a patron of the College; and S. Lewis Hanson, also a graduate under the presidency of Thomas Newlin, as was Dr. Hester, President of the Board.

### ALICE C. WEBB

At Minneapolis, Minnesota, January 31, 1939, occurred the death of Alice C. Webb, aged sixty-four, chairman for the past two years of the Pastoral Committee of Minneapolis Meeting and an elder for about twenty years. Alice Webb was born in Richmond, Indiana, and came to Minneapolis with her family at the age of eleven. Surviving are a brother, Robert W. Webb, a niece and two nephews, all of Minneapolis. She was a loyal and conscientious member of the Meeting, as evidenced by her many contributions to its life. She played the piano for services for thirty years, acted for a time as president of the Woman's Missionary Society, was treasurer of the Monthly Meeting for sixteen years and at her death was chairman of the Peace and Service Committee, a work especially dear to her. In all her church relations, she was preeminently tactful, self-effacing and careful of the reputation and feelings of others.

The activities of the Minneapolis Church Federation claimed her careful consideration; and one of her chief interests outside her own church was the Young Women's Christian Association, where she was a Board member for twenty years and served also as treasurer and as president. Of the three homes erected for girls during this period perhaps the one that drew most on her sympathy was the Phyllis Wheatley Home for colored girls.

Alice Webb was a graduate of the University of Minnesota, Phi Beta Kappa, and a member of the City Library Board; also a member for twenty-five years of the Woman's Club of Minneapolis, serving as treasurer and as vice-president. As Roscoe Coffin said in conducting the funeral which filled the Minneapolis Meetinghouse: "In all these responsibilities she accomplished her work with dignity, dispatch, and efficiency . . . Her counsel was always that of studied judgment. No work ever undertaken by her was done in any slipshod manner. . . The meeting can ill afford to lose her wise counsel and leadership. We shall greatly miss her."

### JAMES M. SWANDER

A loyal and sweet-spirited messenger of Christ went to a well deserved reward when James Swander died January 17, 1939, at the Lima, Ohio, Memorial Hospital. Death came after an extended illness.

James M. Swander, son of Thomas and Sarah Jane Jewell Swander, was born

near Rockford, Ohio, March 25, 1871. He together with all his brothers were in early youth converted at Friends Chapel, Ohio, in which his funeral service was conducted. In 1897 he was married to Frankie Warnock, to which union four children were born, three of whom (Elvin, T. Lester and Elsie S. Runkle) survive with his widow. In addition to his immediate family, he is survived by four brothers, three of whom, Charles, Sydney and C. O. Swander, are also ministers.

After spending some years in teaching, James Swander entered the ministry at the age of thirty-seven years. During his long and faithful service, among the meetings which he served as pastor were, Sugar Plain, near Thorntown; West Union at Monrovia; Coloma, Indiana; and Ridgefarm, Illinois, all in Western Yearly Meeting, and Rich Square, New Holland, and Williamsburg, in Indiana, and West Milton and West Elkton, Ohio, all in Indiana Yearly Meeting. To West Elkton Meeting he gave thirteen years of devoted service from which he retired as a result of ill health.

By request of James Swander the funeral sermon was given by Milo S. Hinckle. Other ministers participating were Albert F. Bohnert, pastor of Friends Chapel, Fred E. Smith and R. Aaron Napier. Friends were in attendance from many meetings which James had served as pastor.

### MEDITATION

Across the threshold of the years  
We walk with silent tread,  
Adown the vale of joys and tears  
Toward the bivouac of the dead,  
Where armored sentinels stand guard  
Arrayed in sombre stoles,  
To aid some way-worn Pilgrim bard  
Chanting requiems to souls  
In flight across the border land  
Beyond the Great Divide  
Across life's painted sea of sand  
Where death is satisfied.

Ring out, Oh harp of mine  
To these garbed sentinels of death  
That guard domains divine  
By the caustic of their breath.  
Oh pensive Muse, chant spirit chords  
In mystic minor strains  
Attuned to sweet seraphic words,  
That only Angels please  
In caroling on high  
Before Our Father's throne.  
Then, silently, I shall draw nigh  
In sandled feet alone  
To be with God.

HENRY COFFIN FELLOW.  
Wichita, Kansas.

### BIRTHS

KELSAY—At Amboy, Indiana, January 6, 1939, to Dale and Ruby Kelsay, a son, Bruce Lee.

LANCASTER—At Denair, California, December 4, 1938, to Lester V. and Anne Lancaster, a daughter, Joanne Miriam.

MICHENER—At Wichita, Kansas, January 28, 1939, to R. Bryan and Edith R. Michener, twin daughters, Margaret Ann and Dorothy May.

PENCE—At Amboy, Indiana, January 3, 1939, to Lowell and Garnett Pence, a daughter, Wilma Joan.

STONE—At Minneapolis, Minnesota, January 20, 1939, to Wilbert and Matilda Stone, a daughter.

STREET—At Hesper, Iowa, December 28, 1938, to Leroy and Lueda Street, a son, Robert Leroy.

WALTON—At Denair, California, June 15, 1938, to Earnest and Olive Story Walton, a son, Lloyd Robert.

### MARRIAGES

STOUT-VICKERS—At Friends Church, Denair, California, January 15, 1939, Constance Vickers, daughter of Arkless and Grace Vickers, to Ray Stout, son of Ruth Stout. Blaine G. Bronner, minister. At home Roseville, California.

### DEATHS

CAREY—Near Wilmington, Ohio, January 18, 1939, Enoch L. Carey, aged seventy-nine years. He was born at Martinsville, Ohio, the eldest son of John and Elizabeth Carey. In his active years he served as Trustee of Wilmington College and as Elder of Chester Meeting as well as in other important offices. In 1886 he was united in marriage to Jane McMillan, whose faithful service in the ministry was made possible through his sacrificial encouragement. To them were born four children, three of whom survive with his widow. Funeral services were conducted on his fifty-third wedding anniversary at Chester meeting-house by A. Ward Applegate and H. L. Leasure.

CLARK—At Noblesville, Indiana, January 18, 1939, Herbert J. Clark, aged fifty-two years, son of Della Clark and the late John Clark of Westfield, Indiana. He was a member of Westfield Monthly Meeting. Surviving are three daughters, his mother and one brother, Clyde Clark, Hamilton County Treasurer. Services were conducted by the pastor, Orval H. Cox.

FRAZIER—At Indianola, Iowa, January 7, 1939, Thomas Frazier, aged seventy-five years. Born at Dover, Indiana, when a child he moved with his parents to Jefferson County, Iowa, where he lived for about twenty years until his parents moved to Kansas. In 1883 he married Rhoda S. Carey and returned to Iowa where he spent the remainder of his life working as blacksmith, and dealing in livestock and became widely known in real estate business. He was for over fifty years a resident of Indianola, Iowa, and was always interested in community and church work. For many years he served as superintendent of the Sunday School and for more than twenty-five years was chairman of the Pastoral Committee. Surviving are his widow, three sons and five daughters. The largely attended funeral services were conducted by Glenwood L. Stanley.

GORDON—At Marina, California, December 9, 1938, Elma Butler Gordon,



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JAMES F. WALKER, Principal, Westtown School, Westtown, Pennsylvania

aged seventy-nine years, a recorded minister belonging to Berkeley Monthly Meeting. She was born near Des Moines, Iowa, the daughter of David and Asenath Draper Butler. When a young girl she was brought under deep conviction and gave her life unreservedly to Christ. Some years following an unfortunate marriage, Elma Butler Gordon removed to California with her three small sons and infant daughter, where she became matron of the Ransome Home for girls at Los Angeles. Later she gave her services to the Peniel Mission at San Bernardino, California. From there she went to Truckee, California, where her missionary work was highly successful. In 1905 she and her daughter went to China where they remained for sixteen years and during that period she led many Chinese to a knowledge of Christ. In 1927 she returned to California and did gospel work among the Japanese. Though failing in health she carried on patient and unselfish service until near the close of her life. Surviving are three sons, one daughter and one brother. Services were conducted by John H. Hunter at Pacific Grove, California.

HAWORTH—At his home near Weldon, Iowa, January 20, 1939, John Franklin Haworth, aged seventy-three years. A birthright Friend and a member of Smyrna Friends Church, he lived most of his life in Iowa. A quiet, upright character, he will long be remembered by all who knew him. Surviving are his wife, Mary, one son, a brother and a sister. Funeral services were conducted by his pastor, Edna Hutchins.

SMITH—At Hesper, Iowa, January 12, 1939, Amy May Smith, aged fifty-eight years. The daughter of Henry and Caroline Harkness, she grew to womanhood in the Hesper community and for several years followed the nursing profession. In 1924 she was united in marriage with Robert Smith. About twenty years ago she joined the Society of Friends and until the time of her death maintained an active interest in the church and its work. Surviving are her husband and five brothers. Funeral services were conducted by her pastor, Alvin Hoskins.

THOMAS—At Peru, Indiana, January 28, 1939, in her eighty-first year follow-

ing an extended illness, Eliza Jane Thomas, widow of Isaac Thomas. She was a devoted member of the Amboy, Indiana, Friends Church and was the oldest member of the Amboy W. C. T. U., being a charter member. Services were conducted by Aaron Napier of Winchester, assisted by the local pastor, Herbert Reynolds. Surviving are three sons, Arthur of Amboy, Wilbur of Philadelphia and Glen of Fort Wayne; and two daughters, Grace Marsh of Muncie and Esther Overman of Lynn.

### LOCAL MEETING DIRECTORY

#### CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

#### CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 216 Donahue Street.

#### DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4485 Decatur St., Telephone Gallup 8577 R.

#### DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names

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#### LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

#### MIAMI, FLORIDA

Friends Meeting at 11 a. m. on First Days. 15th floor of Dade County Security Building, 1st Ave. N. E. near 1st Street. Friends from every section and others interested cordially invited. Mrs. Ellen Dawson, 312 E. 6th St., Hialeah, Florida, Clerk.

#### MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

#### NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

#### SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

#### WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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